Two Dieri Myths

recorded by Otto Siebert

Adapted from:

Otto Siebert: Sagen und Sitten der Dieri und Nachbarstämme in Zentral-Australien. In: *Globus* 97 (1910), no. 3, pp. 44–50; no. 4, pp. 53–59.
https://www.digi-hub.de/viewer/image/DE-11-001832362/62/LOG_0076/

Translated from German to English

by Eric Paul Bredvik (revised by Katja Mellmann),

for **The Forager Folklore Database (FFDB)**,

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The Origin of Marriage Regulations.[1] A Dieri Myth

Adapted from: p. 46 (No. 4) in the primary source
Narrator: unidentified
Time of recording: prior to 1910

Interlinear translation:

Múra-Múra	pínnaru	Dítjimínkanndru	wápana	wónti-wórida	
Mura-Mura	alt	von Ditjiminka	gehend	war	weit
Mura-Mura	old	from Dítjimínka	going	was	far

kúpa	kúratérila[13])	Jélkapálupáluna	já	ngátamúra
Kinder	zu zeugen,	den Jelkapalupaluna	und	Kinder
children	to beget,[2]	the Jélkapálupáluna	and	children

núnkani,	mánkara	wórana.	Tjáutjau	pántjináni	
seine,	Mädchen	einige.	Durcheinander	werdend	
his,	girls	some.	Confusion	becoming	

pínnaru	wóra	ngánkamálina	wónti	púnti	málila.
alte Männer	einige	unterredend	waren	zu teilen	einander.
old men	some	parleying	were	to separate	each other.

Jídni	pádi	mádu	wápamai	kaúalka	kúratérila.
Du	Raupe	madu	gehe	Krähe	zu zeugen.
You	caterpillar	madu	go	crow	to beget.

[1] See Journ. Anthr. Inst., Vol. 34, p. 129.
[12]) Siehe Journ. Anthr. Inst., Vol. 34, p. 129.

[2] Literally: child lay down for oneself from kurala = to lay.
[13]) Wörtlich: Kind sich hinlegen; für sich hinlegen von kurala = legen.

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Jídni	kaúalka	mádu	wápamai	wárukáti	kóratérila.
Du	Krähe	madu	gehe	Emu	zu zeugen.

You crow madu go emu to beget.

Jídni	windri	mítani	jínkanáni	wónki	ngámamai,
Du	nur	auf der Erde	deiner	ruhig	wohne,

You only on the earth your calmly dwell,

wodéri	Múra-Múra	jínkani	wírarina	wónti.
wo	Mura-Mura	dein	herumgehend	war.

where Mura-Mura your going around was.

Free translation:

(Ein alter Mura-Mura ging von Dítjimínka fort, um in der Ferne Kinder zu zeugen, den Jélkapálupáluna und andere Kinder, nämlich seine [bekannten] Mädchen [14]). [Nachdem diese sich vermehrt hatten] entstand ein Durcheinander, so daß einige alte Männer übereinkamen [die Menschen in Klassen] zu teilen. [Sie sagten]: Du zum Raupe-madu Gehörender gehe hin und zeuge Krähenkinder, du zum Krähen-madu Gehörender gehe hin und zeuge Emukinder. Wohne nur in deiner Gegend, in der einst dein Mura-Mura herumgewandert ist.)

An old Mura-Mura went away from Dítjimínka to beget children far away, the Jélkapálupáluna and other children, namely his [known] girls.[3] [After these had increased in number]

[3] This refers to the known girls appearing in the Wápia legend (Howitt, l. c. [»Legends of the Dieri and Kindred Tribes of Central Australia.« *The Journal of the Anthropological Institute of Great Britain and Ireland* 34:100-129], p. 119).

[14]) Gemeint sind die in der Wápia-Legende (Howitt, l. c., p. 119) vorkommenden bekannten Mädchen.

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there was a confusion, so that some old men agreed to separate [the people into classes]. [They said:] You who belong to the caterpillar-madu, go and beget crow children, you who belong to the crow-madu, go and beget emu children. Live only in your area, in which your Mura-Mura once roamed.

Wáritájina (The Fish-Eater)

Adapted from: p. 47 (No. 7) in the primary source
Narrator: unidentified
Time of recording: prior to 1910

Interlinear translation:

Kíllawíllina	Pándondru	Pírigúndia	wápana	túrumánja	
Kíllawíllina	von Pando her	nach Pírigúndi	gehend	Feuerbrand	

Kíllawíllina from Pando to Pírigúndi going firebrand

padákana	wónti	já	nájina	wónti	Pírigúndi -	pínnaru
tragend	war	und	sehend	war	den Pírigúndi	alten Mann

carrying was and seeing was the Pírigúndi old man

Wáritájinína	páru	káti	tájináni.	Kíllawíllili	nína
Wáritájinína	Fische	roh	essend.	Kíllawíllina	ihn

Wáritájinína fish raw eating. Kíllawíllina him

kárkana	wónti	já	nína	kúrokúrobána	wónti,	wáta
rufend	war	und	ihn	ermahnend	war,	nicht

calling was and him exhorting was, not

mórla	káti,	aái	pándra	tájinánto.	Nína	pádana	
mehr	roh,	sondern	gekocht	essen sollte.	Ihn	fassend	

anymore raw, but cooked eat should. Him grabbing

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núllu	táli	nína	kulírkana	wónti	já	páru	pándra
er	Zunge	ihn	reinigend	war	und	Fisch	gekocht
he	tongue	him	cleaning	was	and	fish	cooked
jínkina	wónti.	Nakáldra	núlu	nína	kúrokúrobána		
gebend	war.	Nochmals	er	ihn	ermahnend		
giving	was.	Again	he	him	exhorting		
wónti,	milíngeru	pándralu	tájinánto.	Jéndrangútandru			
war,	immer	gekocht nur	essen sollte.	Seitdem			
was,	always	cooked only	eat should.	Since then			
bákana	Wáritájili	páru	pándralu	tájina	wónti.		
auch	Wáritájina	Fisch	gekocht nur	essend	war.		
also	Wáritájinína	fish	cooked only	eating	was.		

Free translation:

[The primary source does not provide a ›free translation‹ for this narrative. Ours is based on the interlinear version.]

Kíllawíllina, going from Pando to Pírigúndi and carrying a fire-brand, saw the old Pírigúndi man Wáritájinína eating raw fish. Kíllawíllina called out to him and exhorted him to not eat raw [food] anymore, but cooked. Grabbing him, he cleaned his tongue and gave him cooked fish. Again he exhorted him to always only eat cooked [food]. Since then Wáritájinína has also only eaten cooked fish.

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